# Antiquity

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## Editorial

PLATE IX

Let us now praise two famous people, two heroes to archaeologists, or rather one hero and one heroine. The hero is Judge William Overton, and the heroine Amelia Blanford Edwards. Judge Overton delivered his judgement in what has been described as the Genesis-versus-Darwin trial in Little Rock, Arkansas, on 5 January of this year. Amelia Edwards was instrumental in getting the Egypt Exploration Society going and we celebrate with pleasure its centenary this year.

Ladies first. Amelia Edwards was born in London in 1831, the daughter of an army officer who served under Wellington in the Peninsular War. She took up writing as a profession, contributing to *Chambers Journal, Household Words, The Saturday Review* and *The Morning Post*, and wrote eight novels between 1855 (her first *My brother's wife*) and 1880. The income from her novels supplied her with funds with which to travel. Her favourite country was Italy and her first travel book was *Untrodden paths and unfrequented valleys* describing her adventure in the Dolomites in 1872.

The following year she and a friend went to central France on a sketching holiday: the weather was awful. She wrote:

> At Nismes it poured for a month without stopping. Debating at last whether it were better to take our wet umbrellas back at once to England, or push on farther still in sunshine, the talk fell upon Algiers—Malta—Cairo; and Cairo carried it. Never was distant expedition entered upon with less premeditation . . . without definite plans, outfit, or any kind of Oriental experience, behold us arrived in Cairo on the 29th November 1873, literally and most prosaically in search of fine weather . . . For in simple truth we had drifted hither by accident, with no excuse of health, or business or any serious object whatever; and had just taken refuge in Egypt as one might turn aside in to the Burlington Arcade—to get out of the rain.

Her publishers suggested that she should take a trip up the Nile and write a book. She did so and immediately became fascinated by Egyptian antiquities. She travelled all the way up the Nile to Abu Simbel and back and wrote an account of her six-month journey in *A thousand miles up the Nile*. First published in 1877, it was a best-seller at once, and was reprinted in 1889 and 1891. But she was not merely a travel writer: she read widely, studied under Dr Samuel Birch of the British Museum, and learnt to read hieroglyphs. From now on Egyptology became her main interest. She argued that scientific exploration and accurate recording of sites was essential to stop the widespread destruction and mutilation of ancient Egyptian buildings that was going on. With the help of Reginald Stuart Poole, an Egyptologist and Keeper of Coins and Medals in the British Museum, and Sir Erasmus Wilson, she founded in 1882 the Egypt Exploration Fund. The famous Swiss Egyptologist, Edouard Naville, undertook the first excavations for the Fund. Then [Sir] W. M. Flinders Petrie began his association with the EEF: in 1883 he wrote to Miss Edwards, 'The prospect of excavating in Egypt is a most fascinating one to me, and I hope the results may justify my undertaking such a work'—a hope which was indeed brilliantly justified.

Miss Edwards spent the last ten years of her life in studying and popularizing Egyptian archaeology and the whole spectrum of ancient Egypt. In 1889–90 she made a most successful lecture tour in America: some of these lectures were published shortly before her death in 1892 under the title, *Pharaohs, fellahs, and explorers* (1891). She decided to found the first Chair of Egyptology in England at University College, London: the money for the Chair, her library and her valuable collection of Egyptian antiquities went to UCL in 1892. Flinders Petrie, as she had asked he should be, was appointed the first holder of the Edwards Chair of Egyptology, held until his retirement in 1933.

We salute her memory, congratulate the Egypt Exploration Fund on its Centenary, and wish it well for the second hundred years. A history of the Society has just been published and is reviewed below (pp. 144–45).

This seemed to us the occasion to re-read some of Amelia Edwards's writings, or at least her two most famous books on Egypt, namely *A thousand miles up the Nile* (1877) and *Pharaohs, fellahs, and explorers* (1891). We cannot recommend them too warmly to our readers. She amusingly meets criticism of the title of her first book. She admits that the distance from Alexandria to the Second Cataract 'falls short of a thousand miles. It is in fact calculated at 964½ miles. But from the Rock of Abooseer, five miles above Wady Halfeh, the traveller looks over an extent of country far exceeding the thirty or thirty-five miles necessary to make up the full tale of a thousand.'

But what a full tale she gives: an accurate and fascinating account of the country, the people, and the antiquities. And the incidents of travel seem just the same now as they were a century ago; she writes (p. 243):

When we were making our long stay at Luxor, a coloured glass button of honest Birmingham make was brought to the boat by a Fellah who swore that he had himself found it upon a mummy in the Tombs of the Queens at Koornet Murraee. The same man came to my tent one day when I was sketching, bringing with him a string of more than doubtful scarabs—all veritable *antichi*, of course, and all backed up with undeniable pedigrees.

'La, la—bring me no more *antichi*', I said gravely. 'They are old and worn out, and cost much money. Have you no imitation scarabs, new and serviceable, that one might wear without the fear of breaking them?'

'These are imitations, O Sitt!' was the ready answer.

'But you told me a moment ago they were genuine *antichi*.'

'That was because I thought the Sitt wanted to buy *antichi*', he said, quite shamelessly.

'See now', I said, 'if you are capable of selling me new things for old, how can I be sure that you would not sell me old things for new?'

To this he replied by declaring that he had made the scarabs himself. Then, fearing I should not believe him, he pulled a scrap of coarse paper from his bosom, borrowed one of my pencils, and drew an asp, an ibis, and some other hieroglyphic forms with considerable dexterity.

'Now you believe', he asked triumphantly.

'I see that you can make birds and snakes', I replied; 'but that neither proves that you can cut scarabs, nor that these scarabs are new.'

'Nay, Sitt', he protested, 'I made them with these hands. I made them but the other day. By Allah! they cannot be newer.'

Here Talhamy [her Dragoman Elias Talhamy, a Syrian from Beirut—Ed.] interposed.

'In that case', he said, 'they are too new and will crack before a month is over. The Sitt would do better to buy some that are well seasoned.'

Our honest Fellah touched his brow and breast.

'Now in strict truth, O Dragoman', he said, with an air of the most engaging candour, 'these scarabs were made at the time of the inundation. They are new; but not too new. They are thoroughly seasoned. If they crack, you shall denounce me to the governor, and I will eat stick for them.'

Now it has always seemed to me [continues Miss Edwards] that the most curious feature in this little scene was the extraordinary simplicity of the Arabs. With all his cunning, with all his disposition to cheat, he suffered himself to be turned inside out as unsuspiciously as a baby. It never occurred to him that his untruthfulness was being put to the test, or that he was committing himself more and more deeply with every word he uttered. The fact is, however, that the Fellah is half a savage. Notwithstanding his mendacity (and it must be owned that he is the most brilliant liar under heaven) he remains a singularly transparent piece of humanity; easily amused, easily deceived, easily angered, easily pacified. He steals a little, cheats a little, lies a great deal; but on the other hand he is patient, hospitable, affectionate, trustful. He suspects no malice and bears none. He commits no great crimes. He is incapable of revenge. In short, his good points outnumber his bad ones; and what man or nation need hope for a much better character?

She wrote well, as one might expect from an old journalist and novelist turned travel writer and Egyptologist. Here in one sentence she summed up the Arab Consul at Luxor: 'He looked himself in the last stage of consumption and spoke and moved like one that had done with life.' And in trying to explain the nature and difficulties of picture-writing she tells the story of 'The Englishman who sketched a mushroom on the margin of the bill of fare at a Paris restaurant [and] was naturally disappointed when the waiter brought him an umbrella'!

And she lectured well, to judge from those lectures published in *Pharaohs, fellahs, and explorers*. She has a nice definition of archaeology in an early lecture: it is, she says, 'that science which enables us to register and classify our knowledge of the sum of man's achievements in those arts and handicrafts whereby he has, in time past, signalized his passage from barbarism to civilization'.

She was not only bitten by the art and culture of

ancient Egypt: she saw it as the beginning of civilization: 'The earliest civilized man of whom we know anything is the ancient Egyptian', she says, and quotes with approval Sir Richard Burton's description of ancient Egypt as 'the inventor of the alphabet, the cradle of letters, the preacher of animism and metempsychosis and generally the source of all human civilization'.

William Copley Winslow wrote a book about her, *The Queen of Egyptology, Amelia B. Edwards* (Chicago, 1892): there is a very good entry for her in that admirable book *Who Was Who in Egyptology* which the Egypt Exploration Society produced (edited by Warren R. Dawson and Eric Uphill), and in the *DNB Suppl.* ii. 176; J. D. Wortham also writes interestingly of her in his *British Egyptology 1549–1906* (1971), pp. 107–110. It is high time someone essayed a new biography of this fascinating woman, whose portrait we reproduce here (PL. IX) by kind permission of the E.E.S. She was a person of energy, charm—and modesty: 'we cannot all be profoundly learned', she wrote, 'but we can at least do our best to understand what we see'.

The University Museum in Manchester has mounted a special exhibition entitled Exploration and Archaeology in Egypt, organized together with the Petrie Museum at University College, London, and the British Museum has mounted a special exhibition, to celebrate the centenary of the Egypt Exploration Society, which lasts until 19 September.

It is good to know that the work of the Egypt Exploration Society is continuing with success in cooperation with other organizations. The excavations at Qasr Ibrim, now directed by Dr John Alexander, are co-sponsored with the American Research Center in Egypt, with funds from the Smithsonian Institution's Foreign Currency Program. The investigation of the New Kingdom Cemetery at Saqqara is a joint project between the Society and the National Museum of Antiquities at Leiden, and as we go to press we learn that the British team under the direction of Dr Geoffrey Martin, Reader in Egyptology at University College, London, has discovered a tomb temple, some 3,500 years old, of an Egyptian princess, probably Tia, daughter of Seti I and sister to Rameses II, who built Abu Simbel. It lies a quarter of a mile south of the Step Pyramid at Saqqara. Martin has been working in this bleak and arid desert site since 1975 and has already found the tomb of Horamheb, the commander-in-chief to Tutankhamun. The tomb was excavated between 1975 and 1978. Only the cut-off legs of Princess Tia have been found: the upper part of her body and head are missing. 'For the moment' said Dr Martin 'you could say that we are only knee high to a princess!'

☞ And now we come to our second hero, Judge William Overton who, in an historic decision, ruled that the Arkansas law which attempted to force schools to give equal weight to the biblical creation theory and the science of evolution, violated the constitutional ban on religious teaching in schools. To teach religion in state schools would be quite contrary to the constitution drawn up by people fleeing from religious persecution. Judge Overton said; 'No group, no matter how large or small, may use the organs of government, of which the public schools are the most conspicuous and influential, to force its religious beliefs on others. The evidence is overwhelming that Act 590 is the advancement of religion in the public schools . . . [it is] an extension of the fundamentalists' view that one must either accept the literal interpretation of Genesis or else believe in the god-less system of evolution.'

Creation science was 'simply not science', he said, and he thought teaching creation-science would 'have serious and untoward consequences for students, particularly those planning to attend college'. He quoted former Supreme Court Justice Felix Frankfurter who said, 'We renew our conviction that we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.'

Arkansas Law 590, known as the Balance Treatment for Creation-Science and Evolution-Science Act, was approved with little debate during the final days of the 1981 legislative session, apparently in a fit of absent-mindedness, and Governor Frank White now admits that he signed it without reading it! It would perhaps be unfair to the Governor and the Arkansas legislative assembly to say that they were suffering from paraphrosyne or at least paraphronesis, but Act 590, signed in ignorance, and promulgated at least in absent-mindedness, was due to take effect last September. The American Civil Liberties Union filed a suit against the law. Judge Overton's wise, firm and, in our view, correct decision is not only important specifically for Arkansas, and generally for the world, but also because similar legislation was being prepared for

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Portrait of Miss Amelia B. Edwards. See pp. 81–3

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enactment in 16 other states: and a similar law had already been passed in Louisiana.

Judge Overton was right: there is no such thing as creation-science. There is only a passionately held belief in the literal interpretation of the Bible, and the conclusion that the genealogies in Genesis show that the world and man were created in 4004 BC. It has always puzzled us how fundamentalists can manage to live in a world which has television sets in their salons, radar to direct the landing of their ships and aircraft, and space-ships which go to the moon. They must accept some aspects of science, yet why do they deny the scientifically established C14 dates which show that some of the megalithic monuments of Malta and Britain and the cave paintings of Altamira and Lascaux are before 4004 BC? You can't have it both ways: the fundamentalists are schizophrenics, accepting the Jekyll of science when it gives them TV, laser beams and men on the moon, but rejecting the Hyde of C14 and potassium-argon dating. The boys in the Bible Belt ought to take up a hammer and hack their TV sets to pieces: their construction is based on scientific knowledge which is fundamentally opposed to fundamentalism.

The Little Rock trial brought out some strange pieces of writing. Sir Fred Hoyle wrote in *The Times* on 7 September 1981, under the heading 'Will Darwin bite the dust in Little Rock?', a curious piece which said of the court hearing 'it is Darwin's theories which are likely to be debunked'. He said, 'My own recent work has caused me to doubt, not that evolution takes place, but that it takes place according to the usual theory of natural selection operating on randomly generated mutations', and he even went so far as to say that his concern was 'that what the American Civil Liberties Union is seeking to impose on the state of Arkansas may be scientifically wrong.' This statement could not have helped those who wanted modern biological theory properly taught in schools and did not want religious mythology substituted as a legitimate state-approved view of history.

It was a startling, and at first and second sight an irresponsible thing for a distinguished scientist to say. But then Hoyle and his collaborator Chandra Wickramasinghe, Professor of Applied Mathematics and Astronomy at University College, Cardiff (and a witness at the Arkansas trial), are rooting for their own creationist theory, namely that man's ancestor was a spore from outer space. The *l*ife-from-space theory (and this should be firmly distinguished from the man from outer space of the Van Dänikens and Co.) dates back to the sixties in Cambridge when Hoyle and Wickramasinghe were trying to explain the fogging of starlight by interstellar grains. In 1977, as Bryan Silcock, the Science Correspondent of *The Sunday Times* put it in his clear, cogent and brilliantly titled article 'Hoyle's lore' (*Sunday Times*, 17 January 1982, 13), Hoyle and Wickramasinghe 'stepped across the boundary between the unorthodox and the wayout. They proposed that the grains not only contained complex organic molecules but were living bacteria-like organisms.' They argue that huge numbers of cosmic micro-organisms were frozen into comets and reach the earth in cometary debris.

And now Professor Francis Crick, who shared a Nobel Prize in 1962 for what another Nobel Prize-winner has called 'the greatest achievement in science of the twentieth century', has come up with another cosmological theory which prompted *The Observer* (28 February 1982) to print an article entitled, alarmingly and apparently way out on the lunatic fringe to begin with, 'Did Noah's Ark bring first life to Earth?' Crick (then a Cambridge don, now a Professor in California), with the American James Watson, worked out the structure of the genetic material DNA and so discovered the key to the reproduction of all living things. In his book *Life itself: its origin and nature* (Macdonald, £6.95) he joins the bandwagon which suggests that life on earth came here from outer space. He believes that organic soups may have formed on a million planets in our galaxy alone, and that on another planet, with more favourable conditions than on ours, life itself began. He thinks that life on another planet would have been able to generate an advanced civilization which could have sent out bacteria by guided rockets to the infant Earth. Billions of them could be fitted into a space ship and would be deep frozen for the 10,000 years the journey would take. Professor Crick said he was floating this theory as a hypothesis but was by no means committed to it: it was a theory 'put in a bottom drawer to see how the evidence goes'. It is in fact a creation cosmological model.

All societies have creation myths or models: and there is no reason why a scientifically based society like ours should not have scientific creation myths and cosmological models. We think that children in schools, not only in Arkansas and Lousiana, but all over the world, should be taught about the various ideas that societies have had about the origins and

nature of man and the world, but this would be comparative anthropology. But then we think that a little anthropology and archaeology should be taught to every schoolboy and girl. There is only one way to a good liberal education and that is the comparative and impartial study of human societies; even if it leads some, like ourselves, to the Buddhist doctrine that much of what we want to know is unknowable and thus, to put it as Alan Ryan did recently so succinctly, 'despairing completely, we may decide the world's a mystery and nescience the proper condition of the mortal mind' (*The Listener*, 25 February 1982, 22).

The headlines in the Little Rock trial were amusing. 'A win for Darwin in the second Monkey trial' said *The Daily Telegraph* (6 January 1982, 13); and the case became known as the Scopes II Trial, after the 1925 Monkey Trial in Tennessee when a schoolteacher called John Scopes was convicted of violating a state law forbidding the teaching of Darwin's theory of evolution. This trial aroused world-wide interest. His conviction was overturned by the State Supreme Court on a technicality.

But why should Hoyle say that the teaching of the Darwinian theory of evolution in Arkansas or elsewhere may be scientifically wrong? It is because it is becoming fashionable to say that while evolution existed, Darwin's theory depended on random mutations and that intermediate forms between species, allegedly in an evolutionary sequence, are missing.

What critics of the Darwinian theory of evolution forget is that man by selective breeding has produced new species. Professors D. S. Falconer and Alan Robertson of the Department of Genetics in the University of Edinburgh have very properly reminded us of the dogs. 'If the present breeds of dogs were found as fossils,' they write (*The Times*, 9 December 1981), 'the palaeontologists would without doubt classify them as different species or even different genera. Furthermore, their evolution has taken place so quickly that it would appear from the fossil record to be instantaneous, without intermediate stages.'

What good news that the wreck of King Henry VIII's warship, the *Mary Rose*, has become the first underwater wreck to be declared an ancient monument! This means that the Mary Rose Trust formed to raise the ship is to receive a grant of £150,000 from the Department of the Environment, and will be able to apply for a further £50,000 under the terms of the 1979 Ancient Monuments and Archaeological Areas Act.

The *Mary Rose*, thought to be the first purpose-built warship, sank in the Solent with the loss of 700 lives in 1545, as she set out to battle with the French. The ship will be raised from the seabed off Southsea Castle in Hampshire, probably in the autumn of this year, and will then be put on public display at Portsmouth. £4 million is needed for the recovery and housing of the *Mary Rose*, of which £2 million has already been found. The President of the Trust is the Prince of Wales who has already made eight dives to the wreck.

Since our last issue we have learnt with regret of the deaths of Sir Hannibal Scicluna, Dr Françoise Henry, Professor Henri-V. Vallois and Dr Colin Kraay. We had noted the death of Professor Jiri Neustupny (1982, 5). A correspondent writes:

He was at the National Museum in Prague from 1925 (when he was 20) until 1981, without interruption, and died on 28 August, the last day but one before his retirement. He had been head of the Prehistoric Department of the National Museum from 1935 to 1980 and Professor of Prehistoric Archaeology and Museology at the Charles University since 1968. He was deeply convinced that archaeology was a part of history, which he conceived of as the development of mankind and its culture. His conviction that archaeology was of relevance for contemporary mankind led him to write many books aimed at the general public and the interested layman. He strongly felt that archaeology was a world-wide discipline and strove to establish closer contacts with the world—so far as the history of his nation allowed. This led him to found a series of publications of archaeological finds discovered in Czechoslovakia, *Fontes Archaeologici Pragenses*, in English, German and French, of which there now exist 15 volumes.

Sir Hannibal Publius Scicluna was the oldest Fellow of the Society of Antiquaries—he had recently celebrated his 100th birthday (though not the oldest Fellow in terms of admission: that distinction goes to C. A. Ralegh Radford who was made a Fellow in 1928). His work on the history and geography of Malta, including the history of the Knights, is well known and his house at San Martin was a private museum of the island's history. His most important publication was on the co-cathedral of St John in Valletta. He was a generous benefactor of the Bodleian Library and built up its collection of books on Malta.

Dr Françoise Henry died on 10 February in her house in Yonne, France, at the age of 79. After studying in the Ecole du Louvre and the Sorbonne she worked as assistant to Henri Hubert in the Musée des Antiquités Nationales at Saint-Germain, first visiting Ireland in 1926, and becoming fascinated by Irish early Christian art. Henri Focillon encouraged her to develop these interests: in the following years she travelled all over Ireland by bicycle, and in 1933 published *La sculpture irlandaise*. In 1932 she took a teaching post in the French Department at University College, Dublin, moving to the Archaeology Department in 1948, where she taught until her retirement in 1974. A scholar of great distinction and an inspiring teacher, she will long be remembered for her *Irish art* (1940), *L'art irlandais* (Zodiaque 1963 and English editions 1965, 1967 and 1970) and *The Book of Kells and its decoration* (1974). We particularly remember friendly and enthusiastic field trips with her in Ireland and her surprising and often erratic driving.

Henri-V. Vallois was born in 1889 and had retired, 20 years before his death in 1981, from his Professorship in the Muséum d'Histoire Naturelle, and his Directorship of the Musée de L'Homme in Paris. He had previously been Director of the Institut de Paléontologie Humaine and for many years one of the Editors of *L'Anthropologie*, which journal, in its issue published in last December (LXXXV, 1981–2, no. 1) has a sympathetic and full account of his life and work by André Delmas, and a chronological list of his 413 publications between 1908 and 1980. Delmas compares his scholarship, his intellect, his work and his scientific passion with those great French natural scientists Buffon, Cuvier, Lamarck and Geoffroy Saint-Hilaire. He richly deserved the French deferential reference to him as 'cher Maître' and we well recollect his personal kindness to us in the Rue René Panhard and the Trocadéro, and his encouragement and help during the early years of our Editorship of ANTIQUITY.

Dr Colin Kraay died in January at the age of 63. He was appointed Assistant Keeper in the Ashmolean Coin Room in 1952, becoming Senior Assistant Keeper in 1962 and Keeper in 1975. With the retirement of [Sir] Edward Robinson from the Readership in Greek Numismatics in the University of Oxford, Kraay succeeded him in 1959 as University Lecturer. He was a Fellow of Wolfson College from 1965 and its Vice-gerent in 1971–3; he was President of the Royal Numismatic Society from 1970–4 and of the Centro Internazionale di Studi Numismatici at Naples from 1974–9. His great work *Archaic and Classical Greek coins* was published in 1976: he had been a major collaborator in the *Inventory of Greek coin hoards* (1973).

We recommend to our readers the publications of the Aerial Archaeology Foundation, *2a, 27 Bryanston Square, London, W1*. They publish the journal *Aerial Archaeology* (edited by Derek Edwards), which is full of very good things: this may be obtained from the Foundation's address in the country, viz. *15 Colin McLean Road, East Dereham, Norfolk, NR19 2RY, England*; Volume 3 has a special gazetteer of published air photography, and Volume 5 a valuable article on Remote Sensing in Archaeology. The Foundation also sponsors *Orbit* which is an occasional serial publication. The first (Vol. 1, 1980) in this interesting series is *A history of archaeological air photography in Great Britain* by R. R. Downey. Details of this and future volumes (they are small 20-page brochures 21 by 10 cm) may be obtained from Stephen G. Upex, *6 Highgate Green, Elton, Peterborough, Cambridgeshire, PE8 6RX, England*. Downey is fascinating in his account of the first photographs taken from a heavier-than-air machine: this is the post-Nadar period. Bonvillain, in 1908, was the first to photograph from an aircraft—near Le Mans: his pilot was Wilbur Wright. In 1909 Wilbur Wright flew a sortie near Rome with an unknown cameraman who took the first ever aerial motion pictures. We learn that the first air photographs from an aeroplane in Britain were taken by Charles Shaw of *The Nottingham Guardian*.

These historical facts are of the greatest interest, and Downey appends to his essay a valuable bibliography. He is good and fair in his assessment of the work of Crawford, Allen and St Joseph: and is properly appreciative, as we all are, of the work of what he calls the 'Private Fliers', namely W. A. Baker, James Pickering and Derrick Riley—the Keillers and Allens of the modern world. His little, unassuming, informative book is so good that we wonder if we could persuade *Orbit* to do a history of archaeological air photography outside Britain—from Léon Rey, Beazeley, and Poidebard to Lindbergh and Agache. It would be a task well worth the doing.

A tailpiece kindly provided by Professor Brian Fagan, of the University of California at Santa Barbara, who has an eye for the curious, dubious, lunatic, idiotic, and bizarre in matters archaeological as keen as any we know. It is from the *Los Angeles Times* under the headlines 'Officer's "Tut Curse" Denied: King's Spirit Didn't Cause Stroke, Judge Rules'. Read on:

A judge ruled Tuesday that a police officer who claimed that he was stricken by the curse of King Tut when he guarded the boy king's exhibit in San Francisco two years ago is not entitled to the $18,000 disability payment he requested from the San Francisco Retirement Board.

In a two-page decision San Francisco Superior Court Judge Richard P. Figone wrote that the court did not need to address the 'so-called mythological curse of King Tut'.

The spectators who attended the exhibit may just as well have 'disturbed' the remains of the deceased, Figone wrote. 'Officer LaBrash, if anything, prevented desecration of these remains.'

LaBrash suffered a stroke after he guarded the treasures recovered from King Tutankamun's tomb. He claimed that the spirit of King Tut had lashed out at him for disturbing the dead, and that his stroke was a job-related injury.

LaBrash suffers no residual effects, the judge wrote.

We publish in this issue the third in our series 'Archaeological retrospect'; this is by Professor Christopher Hawkes who confirms one of the curious stories told about him namely, that he saw Canon Greenwell in Durham Cathedral in 1916; the author of *British barrows* was then 96. How fascinating to have seen someone who was born in 1820—the year that saw the discovery of the Venus de Milo, the publication of Belzoni's *Narrative*, and a year after the opening to the public of the Danish National Museum, organized by Thomsen on the Three-Age system. Our next contribution in this series is by another Emeritus Professor, Seton Lloyd, and yet another Emeritus Professor, Stuart Piggott, is recollecting at the moment. When we have a few more articles of this kind, it might be possible to publish them in book form.

# Book Chronicle

*We include here books which have been received for review, or books of importance (not received for review) of which we have recently been informed. We welcome information about books, particularly in languages other than English, of interest to readers of* ANTIQUITY. *The listing of a book in this chronicle does not preclude its review in* ANTIQUITY.

**Umm El-Ga'Ab. Pottery from the Nile Valley before the Arab conquest.** Catalogue by Janine Bourriau. *Cambridge: University Press, Fitzwilliam Museum, 1981. 141 pp., frontispiece, 273 figs., map and table. £20.00.*

**Tunica treasure** edited by Jeffrey P. Brain. *Published jointly by the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, Mass., and the Peabody Museum of Salem, Salem, 1979. 334 pp., illustrated. $35.00.*

**York 1831–1981. 150 years of scientific endeavour and social change** edited by C. H. Feinstein. *York: Ebor Press, 1981. 352 pp., 17 pls.*

**The archaeology of the New Testament. The Mediterranean world of the Early Christian apostles** by Jack Finegan. *London: Croom Helm, 1981. 282 pp., 126 figs., 13 maps, 22 plans. £19.95 hardback.*

**Data bank applications in archaeology** edited by Sylvia W. Gaines. *Tucson: University of Arizona Press, 1981. 152 pp., 52 figs., 11 tables. $12.50.*

**Art in the Ancient World. A handbook of styles and forms** by Pierre Amiet *et al.*, translated by Valerie Bynner. *London & Boston: Faber, 1981. 567 pp., lavishly illustrated. £20.00.*

**Tree-ring dating and archaeology** by M. G. L. Baillie. *London & Canberra: Croom Helm, 1982. 274 pp., frontispiece, 10 pls., 48 figs., 17 tables.*

**Mesoamerican sites and world-views. A conference at Dumbarton Oaks 16 & 17 October 1976** edited by Elizabeth P. Benson. *Dumbarton Oaks: Trustees for Harvard University 1981. 245 pp., illustrated. $24.00.*

**Contributions of the University of California Archaeological Research Facility No. 43 June 1981. San Francisco Bay Archaeology: Sites Ala-13 and Ala-12** by Polly McW. Bickel. *Berkeley: University of California, 1981. 380 pp., 12 pls.*

**Bones. Ancient men and modern myths** by Lewis R. Binford. Studies in Archaeology. *New York, London: Academic Press, 1981. 346 pp., illustrated. $36.50, £24.20.*

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